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THE STAR OF BETHLEHEM.

I am the bright and morning star.—Rev. 22: 16.

All hail! the star of mystic power,
Presiding o'er my second birth;
All hail! the glories of the hour,
It shone upon a child of earth.

Blest star, whose gently beaming ray,
Awoke me in the deadly shade,
Cheered with a smile of heavenly day,
And bade my guilty darkness fade.

Star of the promise I seen of old,
The patriarchs and prophets joy;
Safe guided to the angel fold,
Thy praise their radiant harps employ.

Star of eternity! Divine!
Eclipsed for man, all glorious now
Thy beams of love essential shine
Where everlasting spirits bow.

Star of my hope! in thee my soul,
Confides for victory and life;
Should the dark wave of trouble roll,
Thy rising calms the tempest's strife.

When Death expands his gloomy wing,
To veil thee from my ardent gaze,
High in the sphere of light I'll sing,
The triumph of thy conquering rays.

Leeds, Jan. 6. JOHN H. BOLD.

RELIGION AND YOUTH.

BY DR. OLIN.

There is great advantage in the Divine authority of the rules which religion prescribes for the conduct of life. Its announcements are so many of the decrees of Jehovah, of which it is not in human folly to question the wisdom, and to which nothing short of absolute madness could hope to offer successful resistance. Obedience, therefore, becomes the dictate of reason as well as of conscience. All the interests of time and eternity are involved in a frank, earnest concurrence with these expressions of the Divine will. After God has spoken, there are no doubtful questions to settle—no wavering probabilities for scrutiny and adjustment. It only remains for those who have heard his voice to gird up their loins and hasten to the accomplishment of an appointed task. It must be obvious to the slightest reflection how much the business of life is simplified by this authoritative settlement of doubtful questions, and the subordination of all its pursuits to one controlling principle. They who choose to follow other guides, necessarily lose this powerful element of efficiency. They must often hesitate in the choice of their rules of action—they must often falter in the pursuits to which they finally devote themselves, and often fail in the attainment of their objects, through the insufficiency of worldly motives to sustain untiring activity. They hang in equivoque, while others, obedient to the Divine lawgiver, advance in the race. They stop to reconsider where the demand is strongest for accelerated motion. They find the incentives to which they have yielded up the direction of life too feeble to sustain them. They doubt, under the pressure of toil and weariness, whether they have not consulted ambition and avarice at the sacrifice of higher interests—whether they may not have thought too little of the claims of repose, or too highly of reputation. They discover, too late, some lack of congeniality for the scenes or society upon which they have been precipitated by levity, or pride, or indolence. Above all, they will thought that God is not in all their schemes, and that they tend to an issue upon which Heaven's blessing has never been asked nor promised, often obtrude itself, to relax the sinews of effort, and even to sadden the triumphs of success. Such misgivings are most likely to come upon the mind in its days of doubt and despondency, when the hand is tremulous and the heart faint. Just then it is that the Christian most feels the support of his principles. "The word of God abideth in him," and he travels on from strength to strength. It is his inflexible counselor in a time of perplexity. It assures him of all deliverance from all dangers and all disasters. It sustains him most completely when all other supports confess their insufficiency. Its light is most intense in the darkest day, and it raises the loudest notes of victory when its devoted champions are borne on their shields from the mortal conflict.

The Christian young man gains another element of efficiency in the permanence of the influences under which his character is formed. From youth to old age, through all of life's changes, he walks by the same unerring light. His eye is fixed upon one object. His pursuits obey one great law, and all tend to a common grand result. Life's entire energies are concentrated upon a point which becomes henceforth the goal of all his efforts and aspirations. Lower worldly maxims lose their force and application with the progress and mutations of time. The appetite becomes sated with enjoyment or paralyzed by age. Disappointment, or the sober second thought of experience, dissipates the illusions of ambition. Hardly any worldly motive but avarice, confessedly the lowest and the worst, is accustomed to maintain its sway to the close of life. Failure or change in the ruling principle, necessarily destroys unity and continuity of action; and enterprises eagerly begun in the thoughtlessness of youth, are abandoned as hopeless or unworthy by sober manhood. The tastes fluctuate. Imagination refuses any longer to gild the phantom with which it at first seduced the unwary. With these changes, come changes of purpose, and even middle life finds itself unsettled and wavering, short of its strength in its very prime and unwearied vigor; while the latter days of an irreligious life are almost invariably tasteless, unsatisfactory, and to all the higher ends of existence absolutely useless. Such a life has, and can have, no pervading unity. Its efforts are unsteady and fitful, as they needs must be from the variable and conflicting impulses of which they are the result. How different the history of him who has chosen God for his portion in early life, and made the Divine will his one rule of action! "The word of God, which abideth in him," is "quick and powerful," and ministers an unending supply of living, powerful resources. It has a rule of action and a ministration of strong impulses for each period and exigency of our earthly existence. Buoyant youth and sober manhood it links together in an indissoluble unity of interest, and hope, and effort; and it quickens the slow pulses of hoary age with prospects more radiant and exhilarating than ever rose before the visions of childhood. Now it is chiefly in this history of the history of him who has chosen God for his portion in early life, and made the Divine will his one rule of action, that we are to look for the secret of all eminent success. It was to this continuity and intensity of effort in a single direction, rather than to any special attributes of genius, that Davy, and Cuvier, and others were indebted for their eminent achievements in science. For the production of great characters

or great actions, there is wanted the early adoption of some worthy object of pursuit—its steady prosecution through all the vicissitudes of life, and an earnest, fervent temperament, which stirs old age itself with living impulses. How completely religion, embraced in early life, satisfies these indispensable conditions, we have already seen.

DUTY TOWARDS THE SLAVE LAW.

The friend who asks us "to state, without argument, and in a single paragraph if possible, our whole doctrine concerning the duty of men at the North toward the Fugitive Slave Law, that he may consider that doctrine for himself, and may compare it with the representations elsewhere made of it"—shall be gratified. We have no reason for concealment in regard to this matter; and do not feel pressed to sustain our positions by argument and illustration. They will certainly commend themselves at last to the good sense and the conscience of all good men at the North. Practically, if not theoretically and conscientiously, they form already the received doctrine of the immense majority of our active and influential men, in the ministry and among the churches. Before the public sentiment which embodies and enforces them, no iniquitous law, which ingenuity can frame or force execute for a time, can permanently stand. Our doctrine on the subject is simply this:—

The law contemplates and intends the reduction of a man whom God has made to a bondage which he abhors; a bondage which was founded in piracy, which has no just claim on the man whatever, and from which at the peril of stripes and of death he has once escaped. The law is therefore essentially iniquitous. It directly and radically contradicts God's law; and commands its subjects to do to another fellow-being precisely what they would not for worlds that another should do to them. The officer to whom it comes should therefore resign his office, rather than execute it. If he values his soul more than his salary he will do this. The citizen who is called to assist in its execution should peremptorily refuse to stir hand or foot for the commission of such a crime; and should give to the hunted and flying fugitive whatever aid and shelter he can, without by violence resisting the officer. For all this he must be prepared, of course to take the penalty which the law provides. He should not go further than this, however, and resist the officer with physical force. For such resistance by the citizen we know of no warrant. The fugitive himself should fly, if possible, to the protection of a government—to our shame be it spoken—which does not tolerate the bondage that pursues him; upon whose soil at last he may be free. He should never, on any pretext, enter into combinations with others for organized resistance to the officers of government. If he does this it is rebellion, which the State must put down. But if pursued, and in danger of being captured, of being reduced the second time to the unjust bondage which he has once escaped, then, never for purposes of retaliation, but always in order to his own deliverance—he has the right to defend himself; the same right precisely that any other man would have in the same circumstances, when an attempt is made to destroy forever that personal liberty which, as Blackstone says, "No human legislature has power to abridge or destroy, unless the man himself shall commit some act that amounts to a forfeiture." We have no doubt that Mr. Webster or Mr. Clay would do the same thing in the same case. And when we remember what slavery is, how it annihilates the personal freedom of the man whom it crushes, how it makes his every hope dependent upon the master, how it takes from him the Gospel, and allows him to be sold whithersoever another will, and how appalling it must look to a person dragged back to it after having escaped it, we certainly could not find it in our heart to condemn them if they did.

The above is the doctrine of this journal on this subject, succinctly and plainly stated, as our friend has requested. We have no objection to republishing it every week for a month, if anybody wishes it. Our friend is mistaken, however, in supposing that the various sheets to which he refers will ever lay it before their readers. They may garble and misquote it, and strive to excite against it and us an unintelligent clamor. But they would have to be thoroughly revolutionized, in head and in heart, before they would print it. For his own satisfaction, and that of those who think with him, we are happy to give it.—N. Y. Independent.

PICTURE FOR THE PARLOR OF RICH CHRISTIANS.

Few, we imagine, can read unmoved, the following sad report of moral desolations in the Southwest, recorded by a competent eye witness. What must be the condition of those two countries, where more than one-third of the families have not the word of God in their houses, and where, in a roomful, eight men could be found who had never heard or read the ten commandments?

"In reference to schools, religious meetings, and books, a destitution almost incredible exists. On one creek fifty miles in length, and its branches are about eighty families, with only one small school, and two monthly meetings—one on the Sabbath, and one on the week-day. On another stream, for a distance of twenty-five miles, there is no meeting of any kind. In no place, in either of these counties, is there regular preaching oftener than once a month. All the preachers with whom I have become acquainted, are men of limited education, and some are unable to write their names.

"Almost every day I find families, the heads of which are readers, frequently professors of religion, and men of property, doing an extensive business, who are destitute of the Bible. In one neighborhood of thirty-five families, twenty-five had no Bible, and only three had any religious books. In others, I have found from five to ten a day thus destitute. On an average in one county, one-half were destitute of religious books, and nearly one-third of the Bible. In another county, only a small proportion had any religious books, and more than one-third were destitute of the Scriptures. Only one copy of each of two religious papers were taken in this county. Intemperance and Sabbath-breaking prevail to a great extent.

"In families where prayer had never been heard before, I have enjoyed sweet communion with God. Parents and children, who have rarely counted the number of times they have heard the subject was for the first time brought within their comprehension; and in more than one instance have I left a whole family in tears. In almost every neighborhood there have been some cases of religious interest. The books have been blessed to the awakening, con-

viction, and hopeful conversion of a number of souls.

"In a remarkably dissipated neighborhood, I called at a grocery full of men, and engaged in earnest and affectionate conversation on the folly and guilt of profanity with one who swore bitterly. After reading several other passages of Scripture, I read the ten commandments. Eight men said they had never heard of or read them before; and made several inquiries about God's law and its penalties. They bought several books and Testaments, and I have since been told that the whole neighborhood has been greatly reformed.

"I gave the Swearer's Prayer to an intelligent but profane young man, who, a month after, thanked me for it, and said that before he finished it, the cold chills ran over him, for fear his awful prayers would be answered. He said he had been supplicating God for mercy and forgiveness nearly every day since. He had thoroughly reformed, and was deeply penitent, bordering on a state of despair. I loaned him James' *Anxious Inquirer*, and prayed with him. He since gives good evidence of having passed from death unto life."

ZWINGLI, THE SWISS REFORMER.

Zwingli was born at Wildhaus, in the District of Tockenburg, Switzerland, on the New Year day, 1484. At the age of twenty-two he became a parish priest in Clarus, when he first became familiar with the Word of God, and commenced that faithful study of it which led him to gradual discoveries of the pure religion of the Gospel. He copied the epistles of St. Paul in the original Greek, and even committed them to memory; an acquisition which afterwards proved of great service to him in his public discourses.

In 1516 Zwingli became preacher of the convent of Einsiedeln, the celebrated shrine of the Virgin Mary, to which, even in more modern days, multitudes of pilgrims have resorted from the Roman Catholic parts of Switzerland. It was not long before his mind became sufficiently convinced of the abuses and idolatry practised by the votaries of the "miraculous image;" and soon Zwingli raised his voice in bold warning and denunciation against the superstitions manifested around him. "Christ alone saves, and he saves everywhere," was, in the words of Merle d'Aubigne, the great theme of his discourses.

The fame of Zwingli soon spread to the city of Zurich, where the election of a preacher in the cathedral occupied the attention of the citizens. After much opposition he was elected to that office; and on entering upon it he commenced, on the first day of the year 1519, his preaching against the errors and abuses of the Romish Church. His projects for the purification of religion were gradually developed in his own mind by the study of the Scriptures, and by intercourse with the other reformers. His efforts were seconded by the magistrats of Zurich; and by the year 1525 that city witnessed the establishment of a pure evangelical form of worship, and the free circulation and preaching of the Word of God.

The portrait of Zwingli is thus drawn by the well-known author we have already named. "His character and behavior towards all men were marked by no less than his sermons to win men's hearts. At once a true Christian and a true republican, the equality of all men was no cant phrase in his mouth; but as it was written on his heart, so it displayed itself in his life. Powerful and energetic in the pulpit, he was affable towards all whom he met on the streets, or in the public haunts; he would often be seen at the places where the trades' corporations met, explaining the chief heads of Christian doctrine to the burghers of the city, or engaged with them in familiar talk. Peasant or patrician were received by him with equal cordiality."

Zwingli perished in the year 1531, in a contest between the cantons of Zurich and some of the Roman Catholic cantons. He died calling upon his countrymen to trust in God. It was the error of his times to believe that truth might be defended with the sword. Yet Zwingli, though not the most talented, was perhaps the most moderate, charitable, and purely evangelical of the Reformers of his day. His last great mistake was one which he expiated with the sacrifice of his own life.—Christian Union.

PROPORTIONS OF NOAH'S ARK.

"The Voyage and Shipwreck of St. Paul," by James Smith, Esq., recently published in England, contains, besides a superior treatment of its regular subjects, an accumulation of materials of unprecedented copiousness and interest, as regards the construction and management of ancient ships. His work is made the basis of a dissertation valuable to the classical scholar. We transfer a passage in regard to the structure of Noah's Ark.

The history of navigation commenced with the launching of the ark on the waters of the Deluge; and it is not a little singular that the artistic merits of this extraordinary structure should have been unrecognized for four thousand years or more. To be sure, now and then a mathematician who revered the Bible, had said a thing that might possibly float without capsizing; and Bishop Wilkins, no mean authority, had given his opinion, that it could not have been built more appropriately for its purpose. But it was reserved for Peter Janson, a Dutch merchant, of the seventeenth century, to adopt it for a model; nor can Noah have encountered severer missiles from the ridicule of antediluvian wags, than any honest Peter while his ship was in building. But he had faith enough in the Hebrew record to build an ark in the precise proportions of that which had saved the patriarch's family; and it was found on trial most admirably adapted for bulky cargoes, as it had 30 or 40 per cent more available tonnage than ships of the usual model, requiring the same number of mariners.

"The chief objections to its use were, that it had not, like its prototype, the monopoly of the sea, and that on ocean paths infested by buccaniers it could not be maneuvered rapidly or adroitly enough to evade pursuit. But it is believed that Janson's experiment led to the general adoption, for the carriage of bulky freight, of what is commonly called 'the Dutch build,' of which our ships designed for the cotton trade, and often exceeding by twenty per cent. their rateable tonnage, are fair specimens."

It is a striking fact, that the largest ocean steamships now plying on the Atlantic, bear precisely the same proportion in length and depth, as is recorded in the Bible in Noah's Ark. The dimensions of the Atlantic steamers are—length, three hundred and twenty feet, breadth of beam fifty feet, depth thirty-one and a half feet. The dimensions of the Ark were, length three hundred cubits, breadth fifty cubits, depth thirty cubits. It will be seen, therefore, that the ark was nearly twice the size in depth, length, and breadth of these vessels,

the cubit being twenty-two inches. Both had upper, lower, and middle stories.

After all the experiments of forty-two centuries which have elapsed since the Deluge, the ship builders have to return to the model afforded by Noah's Ark. "As for God, his work is perfect."—Cist's Advertiser.

DR. BANGS ON THEOLOGICAL SCHOOLS.

But the object of the writer I am considering is obvious enough. He aimed a blow at theological seminaries. His remarks upon these show either a misapprehension of their history and character, or, what is far worse, a culpable misrepresentation. He says, "that almost, if not fully, all the potential errors which have become prevalent in the several branches of the church, may be traced to these seminaries."

This assertion, to say the least of it, betrays great prejudice against institutions which, though liable to great abuse—and what good thing has not been abused by the ignorance, selfishness, and pride of men, even the purest system of religion ever revealed to the world—have been instrumental of diffusing much light upon the world. But to say that "nearly all the potential errors in the several branches of the church may be traced to theological seminaries," shows an inexcusable inattention to ecclesiastical history, or a want of an accurate acquaintance with the current of events. This coming as it does from a man who has made the profound discovery that "Methodism is religion without philosophy," is deserving of a severe rebuke than I shall take it upon me to administer.

It is but sixty-five years since the first theological seminary was established in the United States, and this was founded by the Dutch Reformed Church, in New Brunswick, N. J., in 1784. The next was established by the Congregationalists, in Andover, Mass., in 1808. Then followed the one in Princeton, N. J., in 1812, under the patronage of the Presbyterian Church. Since that time they have been established by nearly all the orthodox denominations in the country, and now amount to thirty-five, including the one among the Methodists, in Concord, N. H.

Have these generated nearly all the heresies with which the church has been afflicted, and the pure truths of the Gospel corrupted? Unless our author counts the peculiarities of Calvinism among heresies, I know not a single heresiarch who has been fostered in any of these schools; and even allowing these to be heresies, they did not originate in these seminaries, for they were propagated long before these were founded. And Arrianism, which sprang up in the 4th century, and Socinianism, or Unitarianism, which originated in the 16th century, or Universalism, which sprang up among the Reformers of the 17th century, allowing them to be heresies, did not originate from theological schools, but from men of a disputatious spirit, and too curious in their speculations on the Divine character, and of his designs to our fallen world.

As to more modern heresies, such as Millerism, Mormonism, and other kindred sects of heresies, no man who is acquainted with their originators will accuse them of being overtaught by the seminaries. These heresies are the result of having received their lessons in theological seminaries. In a word, though some of the heresiarchs were both learned and wise in worldly wisdom, the far greater number of them, and especially those who were distinguished by the grossness of their errors, were more characterized by their stupid ignorance, mixed it is true with much low cunning, than they were for either learning or piety. So far are these schools from being responsible for the absurdities involved in the above heresies, they have produced men of the most profound theological knowledge and deep piety of which any age of the church can boast.

If our author alludes to the ancient schools of the church, which I presume he did not, his assertion is equally wide of the mark. Whence sprang the Gnostics, the Corinthians, the Nazarenes, and the Ebionites, of the first and second centuries? Certainly not from theological schools, for there were none such in existence. And whence originated Mohammedanism, the most corrupt and gigantic of all the heresies which ever brooded over our world? Was its author educated in a theological seminary. He arose in the seventh century; and was so ignorant of letters that he could neither read nor write, from which his followers inferred the divinity of his mission. And this proves incontrovertibly that error or heresy is often associated with unlettered ignorance than with sound learning; for the more deeply and soundly learned a man is, and especially if he be pious, the more modest and humble he is; whereas an ignorant fanatic—and all errorists are fanatics—is characterized by unblushing effrontery. Of the truth of this Mohammed was a witness—and the father of Mormonism another.

These pestilential heresies originated from that pride which is always associated with ignorance, and displays its folly in being "wise above what is written." And so all the heresies which have originated from time to time in the history of the church, may be traced, not to Christian schools, of which there were exceedingly few, and those few were designed chiefly for catechumens, but to the morbid imagination of men who endeavored to blend Christianity with the fanciful reveries of heathen mythology, Platonic philosophy, and Jewish fable. But what have these to do with theological seminaries, as now constituted and conducted?

If the writer under review means by theological seminaries, those colleges where the arts and sciences are taught, together with such theological studies as are pursued by those students who are designed for the Gospel ministry, then his declaration is equally erroneous, as comparatively few of these have been heretical, though they have generally fallen short of a thorough training in experimental and practical divinity. And as to these schools or colleges, we are indebted to them, under the grace of God, for some of the greatest lights the world has ever seen. All the reformers, Luther, Melancthon, Knox, Crammer, were thorough scholars, learned in all the arts and sciences, deeply read in history and philosophy. And were not Wesley and Fletcher taught in colleges, and were they a whit behind any of their fellow-students in sound learning, in deep experience, as well as in true philosophy?

"I know that Mosheim supposes that there were such seminaries in the first and second centuries; but his learned translator, Mordock, very justly doubts the fact, and indeed makes it evident that the schools referred to could have been no higher than catechetical schools, designed for the initiation of young people into the principles of Christianity. They were not intended for the theological instruction of ministers. The schools afterwards established in Alexandria, and other places, I grant, by being taught by men who were but half Christians, at best, became the prolific source of numerous errors. By endeavoring to blend the Platonic philosophy with Christianity, they gradually corrupted the latter, until it finally degenerated into a gloomy system of monkery and superstition."

Heretics are often found, as before remarked, associated with unlettered ignorance, than with those whose minds have been expanded with learning. And who shall defend Christianity when it is assailed by the cunning artifices of an infidel philosophy, by the ingenious sophistries of learned skeptics? Can ignorance grapple with these giant intellects? Can unlettered men meet learned infidels, who profess to derive their objections from history, ancient and modern, from verbal criticisms upon the meaning of the learned languages, and from philosophical disquisitions which profess to dive into the nature of things? If the church had been left to such unlettered defenders, she would have been long since buried beneath the rubbish of error, of heresy, and unbelief.

I am no advocate for theological seminaries, considered distinct and apart from our colleges, though I am far from believing that they either have been or are the nurseries of heresies. Nor can I see any reason why sound theology may not be taught, guarded, and defended as thoroughly in a theological school, as it can be in the closet or in the pulpit. May not these schools be put under the tuition of orthodox ministers, deeply experienced in divine things? and may they not urge upon their pupils Scriptural doctrines, the necessity of heart-felt religion, of experimental and practical piety, just as zealously and successfully as it can be done in the pulpit, and at the same time much more systematically and efficiently? The fact is, heresies of all kinds spring up from the corrupt pool of human depravity, are fostered in the school of ignorance, and strengthened and perpetuated by prejudice and pride; and therefore the most effectual way to guard against them is to imbue the mind with sound learning, to have the heart purified by the fire of the Holy Spirit, and to keep up a constant obedience to all the commandments of God.

REV. HENRY WARD BEECHER.

As a thousand and one inquiries are made in regard to this gentleman by Bostonians and people about it, it is not enough to say that he is a son of the venerable Dr. Beecher, and that Henry Ward preaches in Brooklyn, N. Y.

He is in age, several years under forty. What he has done in the line of authorship has been seemingly but pastime, yet his "Lectures to Young Men," a book published in this city a few years ago, has the very highest recommendations for its "fresh portraits" of the character which gave him the fame of the first artist in that line in the country. No newspaper articles have been read with more eagerness and delight than his in the "Independent," whether on the "Compromise," "Fugitive Slave Law," or Judkins, of the British steamer. This is incidental.

His fame comes of his boldness as a reformer—"eloquence, and manliness in every station. Let the timid in public stations learn a lesson. The masses of every age are proud of such a specimen without show or pretence, 'going into the hearts of men,' as he goes.

The press will not give the truth, but they must know, that no gentleman has been in the "Old Bay State" for years, capable of making a greater demonstration by legitimate methods.

Large sums were offered to secure tickets to his Lecture last week, and on Sabbath evening, seats were taken an hour before the time, to hear a sermon, in the Park street Church. Thousands came to the church at the usual time, unable to gain admission. And why? To hear a man speak the truth, boldly, and speak it all. It is hinted that his end will be a catastrophe, but the Brooklyn people, comprising the most intelligent representatives of New England, doubt it, gathering about him as they do, to the number of 2500 weekly.

We are pleased to learn by a New York "item," that the pews in his church, for a year, have rented for \$12,000. What say our calculating "higher law" friends? What say the "fearful, whose hearts are in the right place?"

"We have been led to make these 'notes,' because," says a "progressive," "it is a life interest in the gains of the Reformer and Christian who has visited us, and whom we trust will return soon to make glad the hearts of thousands."—Commonwealth.

THE COURSE OF COMETS.

The wonderful characteristics which mark the flight of comets through space, the suddenness with which they blaze forth, their exceeding velocity, and their terrific appearance, their eccentric motions, sweeping towards the sun, from all regions and in all directions, have rendered these bodies objects of terror in all ages of the world. While the planets pursue an undeviating course round the sun, in orbits nearly circular, and almost coincident with the plane of the earth's orbit, all revolving harmoniously in the same direction, the comets perform their revolutions with every possible eccentricity, confined to no particular plane, and moving indifferently, in accordance with, or opposed to, the general motion of the planets. They come up from below the plane of the ecliptic, or plunge downward towards the sun from above, sweep swiftly round their great centre, and with incredible velocity wing their flight far into the fathomless regions of space, in some cases never again to reappear to human vision.

In the early ages of the world, superstition regarded these wandering fiery worlds with awe, and looked upon them as omens of pestilence and war; and indeed, even in modern times, no eye can look upon the fiery train spread out for millions of miles athwart the sky, and watch the eccentric motions of these anomalous objects without a feeling of dread. The movements of the planets inspire confidence. They are ever visible, and true to their appointed times, while the comet, erratic in its course, bursts suddenly and unannounced upon the sight, and no science can predict in the outset its certain track—whether it will plunge into the sun, or dash against one of the planetary systems, or even come in collision with our own earth, is equally uncertain, until after a sufficient number of observations shall have been made to render the computation of the elements of its orbit possible.

Previous to the discovery of the law of universal gravitation, comets were looked upon as anomalous bodies, of whose motions it was quite impossible to take any account. By some philosophers they were regarded as meteors kindled into a blaze in the earth's atmosphere, and when once extinguished they were lost forever. Others looked upon them as permanent bodies, revolving in orbits far above the moon, and reappearing at the end of long but certain intervals. When, however, it was discovered that under the influence of gravitation, any revolving worlds might describe either of the four curves, the circle, ellipse, parabola, or hyperbola, it at once became manifest that the eccentric move-

ments of the comets might be perfectly represented by giving them orbits of the parabolic or hyperbolic form, the sun being located in the focus of the curve. According to this theory, the comet would become visible in its approach to its perihelion, or nearest distance from the sun—would here blaze with uncommon splendor, and in its recess to the remote parts of the orbit, would gradually fade from the sight, relaxing its speed, and performing a vast portion of its vast curve far beyond the reach of human vision.—Prof. Mitchell.

For the Herald and Journal.

ABOLITION OF MILITIA DRILLS.

The American Peace Society, in compliance with the wishes of many friends of order and good morals, have laid before our Legislature a petition for the abolition of Militia Drills,—as the militia system itself, but only this appendage of it,—as being in their view "unnecessary, and fraught with many acknowledged evils." They request a reference of the subject, for the purpose of a more thorough and more satisfactory investigation, to a select committee, before whom the petitioners will doubtless ask to be heard in fuller explanation of their views.

Meanwhile it is desirable, that those who sympathize with us in this matter, as nearly all the sober, right-minded people of the State probably do, should express their wishes in petitions to both branches of the Legislature. For this purpose, I subjoin a brief form of petition, which should be copied, and two copies signed by each petitioner, and sent, one to the Senate, and the other to the House, with as little delay as possible. It may be done, and should be, in a week or two.

Geo. C. BECKWITH.

Cor. Sec. A. P. S.

PETITION FOR THE ABOLITION OF MILITIA DRILLS.

To the Legislature of Massachusetts now in session.—
The undersigned, inhabitants of ———, respectfully petition your Honorable Body to abolish the present requisition of Militia Drills in this Commonwealth.

For the Herald and Journal.

THE LOCAL PREACHERS.

"Set all the local preachers at work in this business."—See first prose article in the Herald of Dec. 25.

BRO. STEVENS:—The whole paragraph from which the above is taken, seems to me to contain suggestions as worthy the attention of the church here, as anything I have seen of late. While it opens our eyes to a culpable slothfulness, I am glad the writer is not disposed to blame the local preachers too much, for there have been some men, within twenty years, in our New England Conferences, who have been quite too influential in stopping the mouths of these "fellow helpers;" but such men are fast losing their influence. I hope, in this living, while the truly educated itinerant will not fear being supplanted by "free" preaching, and will, therefore, not be jealous of a good layman, if he should get a license to exhort the people. Indeed, I have noticed within three years past, that some of the "liberally" educated preachers among us, are the most apt to encourage the laity to use their few talents. I am truly rejoiced to see that noble-mindedness coming about again; and I wish those who "cannot bear to hear that local preacher," would read Mrs. Wesley's advice to her son John, about this very business. N. P., Jr.

SAVINGS OF RELIGION.

The expense of sustaining the institutions of religion, is often dwelt upon in a manner that indicates an overlooking of the true economy of which it is the author. Christianity truly exemplified, is the enemy of all extravagance and waste. Had its spirit long ago pervaded the councils of nations, not only had the bloodshed of thousands of battles been prevented, but those immense, long accumulating expenditures, which are now the burden of Europe and the world, would have been saved. Commenting on the expenses and the savings of religion, our contemporary of the Cincinnati Journal and Messenger remarks:—

"The savings of religion are not small. If the Ephesian converts had received the Gospel a little sooner, it would have saved them no less than fifty thousand pieces of silver. The vile books they burned up, as soon as they were converted, would never have been bought, and all the money they cost would have been saved. Millions of dollars spent every year in our country, through intemperance, gambling, horse-racing, and licentiousness; in luxurious living, in needless and foolish dress, in costly parties, in going to theatres, in buildings and other apparatus for the production of vice, or the punishment of crime, and in a thousand other ways, would all be saved if religion prevailed as it ought. This, with all the fruits of increased health, industry, frugality and honesty, would soon fill the world with the Gospel. And what a saving it would be to the world! Yet people talk of the expenses of religion! Talk rather of the expenses of sin."

PROVIDENTIAL CORRECTION OF AN ARTIST'S ERROR.

The statue of Calhoun was by the eminent artist, to represent that distinguished man, as appealing to the Constitution, and showing great reverence for an instrument—which, in fact he exerted so much influence to destroy. This statue underwent a shipwreck, and after much labor and expense was rescued from the waters, unharmed, except in its constitutional appendage, which really did not belong to it. It is thus described in the papers:—

"The figure is of the life size, clothed with the Roman toga and sandals. The right arm points towards a scroll held in the left hand, on which is written the word 'Constitution.' The left arm was represented by the artist as reposing on a palm-tree tree, but unfortunately the arm, as far as the elbow and the hand, with the portion of the scroll it grasped, have been broken off and lost. Much effort was made to secure them, but in vain. The first joint of the thumb only was found in the box. It bears the mark of a heavy blow, and the presumption is that the injury was caused by a fall of the marble upon it with which the vessel was partially laden. Other than this the statue is perfect and stainless. It is indeed a beautiful work of art. The cold stone seems instinct with life."

GOTTFRIED KINKEL, the German poet, for whom the sympathy of republicans has been awakened on account of his cruel treatment for participating in recent revolutionary movements in Prussia, has escaped from Spandau, and is safe in London.

Will please say expressly whether they wish for the back numbers to the beginning of the volume. We have yet a good quantity on hand, and can supply them if they wish.

R.

It is mentioned in an English paper that within a few weeks the Bishop of Exeter has ordained two Wesleyan Methodist ministers, and received them into his diocese.

INFORMATION WANTED as to the whereabouts of G. or L. G. Eldredge, a travelling periodical agent.

F. R.

REV. MINOR RAYMOND, Principal of our academy Wilbraham, Mass., has been spending a week or two in our city, promoting the interests of the seminary, at

For the Herald and Journal.

OUR COUNTRY.

BY MARY DEMPSTER.

We have a noble heritage of mountains and of streams,
Of groves where angels, like the birds, might dream their cradle
dreams;

A land with flowers of every clime, with skies of every hue,
The windy clouds that shade the North, and the glorious
Southern blue;

A land where orange-blossoms fall, like snow-flakes, on the
earth,

Amid whose lofty mountains top the winter storms have birth;
A land of vines and slaying birds, of sunshine and sweet dew,
Of rocks and crags amid whose peaks the monarch Eagle dwells;

Of forests waving to the sky or silent paths and dim,
Their branches waving, with the wind a mighty, endless hymn.

A land which, with its hills and dells, its flowers and forest trees,
Its mingled music of the birds, the waters and the breeze;

Its sunbeams dancing over fields where trembling shadows lie;
Its ancient waters flashing back the starlight of the sky.

The wealth of hidden gems that dwell unpolluted in her breast,
As lovely thoughts in poet's souls lie dim and unexpressed.

And all the upward glancing spires which the sunlight shines,
And all the quiet homes that stand amid the stirring vines,
Were nobly bought by noble men, that poured their blood like
rain.

On fields they hoped in future years would give their children
grain.

We love her for the blood that wet each hill-top of our coast,
For the noble soul of him who led unflinching our hosts;

For her hardy men of honest toil, the children of brave sires,
Who held the plough and wield the sword for the light of their
household fires.

We love her for the gently hearts, the sunny eyes and hair,
The graceful forms and gentle words which make her daughters
fair;

We love her that each echoing grove is but a temple where
The weary pilgrim of all lands may offer sunset prayer.

Yet, Land of Promise, on thy fields, the dwelling place of
slaves,

On all thy quiet homes and streams, an eye of threatening
lowers;

An eye that marks the fetter forged, that sees the heated brand,
Which burns the coward name of slave, on quivering brow and
hand.

And 'mid the careless roar of waves, death-groans go up to God,
The paths that mark the pleasant land of fruits and flowering
vines.

Are trod by bondmen's weary feet and treaded with bloody lines;
The maiden in her loneliness is like a lone and longing slave.

The brother bleeding in his chains is powerless to save.
Amid the groves and cotton fields the mother's screams ring
wild.

When she hears the heavy lash fall on her shrinking child,
And on the bosom of the night from many a shadowed glen,
Come wailing voices that on Earth, shall never blend again.

A curse is on you haughty men, of iron will and soul,
Who mark God's image with the lash of cowardly control;

A curse is on you busy men, who write their laws and
deeds,
In all your halls of reveling, on all your temple spires.

Go loose the fetter from the limb, the iron from the soul,
And give to man the manliness that spurs at base control.

Go give to woman back her crown of purity and grace,
And kindle up the smile again, still written on her face.

And cease to let your nation's flag be but a theme of mirth,
Of scornful laughter and amazement all the grazing Earth.

The flag whose stars have kindled light in many a dying eye,
That closed in smiles to see its folds float proudly to the sky;

The flag, the herald of the right, which was an angel's wing,
A shield around our Washington, amid the strife to bring

O, wherefore should the serpent flames have swept with deadly
breath,

The fairest homes from off the earth, the loveliest forms to
death;

O, wherefore should your father's feet have tracked the snow
with blood,

And crimson streams from women's hearts stain many a grassy
sod?

If not to win from all the Earth a glorious land and free,
A refuge altar for the weak, a shrine for Liberty.

And men, for very darkness, for gold and shameful ease,
For lust of rule and cowardice, still write their laws and
deeds;

Still write them with the mingled blood of father and of slave,
And stand unblinking by the sod, which marks the patriot's
grave.

O, men who cannot love the smile, nor fear the frown of God,
Who deem it nobleness and right to wield a scourge and rod;

For very shame cast down your scourge, and break your heavy
chain,

And bid Earth shout to see rise up a nation free again!

A nation free, whose temple domes, and stately palace walls,
Shall echo back the triumph song from Nature's pillared halls.

A nation free, whose swartest sons shall bend their heads as one,
With fair-browed men to offer praise before Jehovah's Throne;

A nation bold, whose thousand shores shall give her freemen's
song.

To herald waves for every land that does or suffers wrong;
A nation whose banners tower the Monarch Bird shall be,
Whose wing hath been in every age the sign of the Free.

For the Herald and Journal.

A DREAM.

"O could we live in visions!"—MRS. HEWES.

'Twas but a dream—O! how clear upon
That blessed image of my childhood's home!

So radiant in its soft, serene repose,
It seemed a vision from the world to come.

Through the deep silence of the still, calm night,
My soul looked on these scenes forever dear—

How could I welcome in the morning light,
Which veiled the memories darkness made so clear?

'Twas but a dream—O! how sweet rang out
Those flute-like voices on the midnight hour!

How fled away days of earking care and doubt,
Before those music tones of magic power!

O long hushed voices! did my soul not hear
Your echoing notes from the blest spirit land?

In night's deep silence poured ye on my ear
The choral chanting of your heavenly band?

'Twas but a dream—O! my early friend,
How real your presence in my slumber seemed!

O may not heaven blest spirits sometimes send
To our poor world? Can it be I dreamed?

Looked not my soul in thy deep, earnest eyes?
And clasped I not thy own dear hand in mine?

Then whispered of a meeting in the skies—
Was it a message from that home of thine?

They are but dreams—but bid them not depart.
My faint, reluctant soul still bid to life!

To deep these memories move my bleeding heart,
Uprising mid day's struggling grief and strife;

Yen' chose your hour well—come only then;
Then will I revel in the precious past.

At midnight's solemn hour we'll meet again,
God grant my life may not my dreams outlast.

META.

SLAVERY.

For the Herald and Journal.

REPLY TO "A SUBSCRIBER."

To the Editor of Zion's Herald:

DEAR SIR:—When, some weeks since, I
addressed a communication through your paper
to Rev. Charles Adams, in review of his address
on the Fugitive Slave Law of the last session of
Congress, I did so from the full conviction that
his address was calculated to do great harm to
those who should read it without careful examina-

tion, unsetting many of the firmest convictions
of our lives, and open in the future an avenue to
anarchy, to my mind, fearfully appalling. I hoped
he had probably written it without that mature
deliberation and careful study demanded by so
grave a question, and that he hoped, upon a re-

currence to that sacred institution, our cherished
Constitution and its preamble, see the rocks
towards which his argument was hurrying him.

At any rate, I thought a friendly controversy
upon this constitutional question between my
reverend friend and a person viewing the law
from an opposite point, would be really accepta-

ble to your readers, though I should have been
much gratified could I have seen the task as-

sumed by a person better fitted for the work—I
most sincerely say—of defending the Constitu-

tion and laws of the land in time of imminent
peril. I now most earnestly hope that my friend
has discovered more patriotism springing up in
his heart towards this very good government

under which he lives than he has given himself
credit for, and more honesty of purpose than
those would accord to him, who would urge him
to prosecute an opinion, when convinced that no
good could result therefrom.

In the mean time, a nameless character has
opened his batteries upon me. To him I hold
myself under no obligation to reply. There
seems, therefore, no need for a prolongation of
this discussion, but if you will bear with me for

a few paragraphs, while I briefly notice some
things which appeared over the signature of
your anonymous correspondent, "A Subscriber,"
I will esteem it a favor.

1. In the commencement of his article, he
quotes me as follows, to establish the "inconsis-

tency of my belief."—"I have been taught to
believe, and as yet have seen nothing to shake
that belief, that jurisdiction over the subject of
slavery is not one of the grants made by the
States to the General Government." He says I
then go on to say, quoting from me, "I am
aware that the framers of the Constitution or
their contemporaries soon after its adoption en-

tered upon the solemn work of legislation" upon
this subject, which was beyond their jurisdiction.
It is not only utterly false, but the language I
used was precisely the reverse. I stated as follows,
to quote the substance, and refer to my letter for
the exact text:—"I had believed," as above
quoted, "that in order to relieve one State from
the responsibility arising from the existence of
slavery (the subject of slavery, if you please), in
another, a provision was inserted in the Constitu-

tion for the return of slaves, whenever they
should flee; so that all States should be entirely
rid and free of the question, except when it had
an acknowledged existence within their own
borders. Here was an express guarantee that
every other State would keep clear hands and
neutral positions, interfering in no form what-

ever." I then used the words following:—"The
framers of the Constitution entered upon the
solemn work of legislation with the view of
making provision for enforcing their guaran-

tee." What guarantee? The guarantee of the
Constitution, that no State should interfere with
the subject of slavery, but return the fugitive.
Yet the whole italicized clause is stricken out
by your honorable correspondent, and I am
made to say by his construction of my language,
that they "entered upon the work of legisla-

tion upon this subject of slavery, which is beyond
their jurisdiction;" thus making me say what is
not true in history, and what he ought to have
known was the very reverse of my exact lan-

guage. What I did then write, I now reassert.

2. He quotes me as follows:—"We all know
that although constitutional in all its provisions,"
"this attempted jurisdiction on the subject of
slavery" was inoperative in the North. This
quotation is grossly false. I pronounced the
provision made by the framers of the Constitu-

tion and others, immediately after its adoption,
unimpaired, and then said that "though consti-

tutional in its provisions, it was inoperative, &c."
Yet the pronoun it is displaced by your
logician, and a phrase inserted in its stead, not
only unauthorized, but absolutely repudiated by
my language.

3. He makes me say that "In no respect does
the provision for the delivery of fugitives from
service differ from that providing for the delivery
of persons charged with crime." My language
arose as follows:—I stated the two positions as-

sumed by Mr. Adams in proof of the unconsti-

tutionality of the law, viz.: The denial of jury
trial, and the suspension of the Habeas Corpus.
These were considered separately. In examin-

ing the first, I endeavored to show, among other
things, that the arrested person still possessed
the right, under the Constitution, to a trial in
the State where he was claimed, and where, if a
freeman, he could show the fact before a jury
empaneled for that purpose, and in view of that
trial by jury, which was the question I was
discussing, said, "In no respect does this pro-

vision differ from that providing for the arrest of
criminals," and I enforced the argument in the
two succeeding sentences, so as to leave no reason-

able ground for misconception. "Do they (the
criminals) have a trial by jury where apprehended?"
and again, "I apprehend the truth is,
the question of trial by jury is not raised at all
by this law, &c." It certainly is not in the
other, which leaves both cases alike, and to take
their chances under the general provision of the
Constitution for a jury trial.

But though I did not use the language attrib-

uted to me, I will now adopt it, and use it as
my own, and assert that no discoverable differ-

ence does exist in the provisions for delivery.
In both cases, the person is to be delivered up.

In both cases, he is to be delivered up to the
person having the legal right to him, the one to
the executor of violated law, the other to the
executor of individual rights. In one case, he is
to be delivered up on demand, in the other on
claim, and when the legal, constitutional, or logi-

cal difference between the words "demand" and
"claim" is established, the vast abyss of
criminality between the manner of delivery in
the two cases will yawn before us.

4. I am arraigned for insisting on the integrity
of the constitutional provision of Habeas Corpus.
Upon this topic, I will not occupy your
space, since it is known to all your readers that
the whole fabric of fancy constructed upon this
platform has been swept away in the recent case
of the fugitive Long, and the applicability of
that writ to arrest under this law fully tested
and sustained. It has not, therefore, been held
to be suspended in fact, by the courts, nor the
law to be tried as your correspondent asserts,
and consequently all efforts to show that one or
the other of these propositions is true in theory
is utterly vain.

5. He makes me, after saying that the statute
of 1793 had remained unimpaired though it
could not be enforced, say that "A constitu-

tional provision may remain unimpaired on the
statute book, though its exercise be suspended by an
act of Congress," and winds up with the decor-

ous remark, "Such a lawyer can meet any
thing." This is not only my language, but
undoubtedly the truth. It is not even true, I
have yet to learn how constitutional provision
gets itself upon the statute book! or how Con-

gress can suspend a constitutional provision! These
are mysteries in political science far beyond
the reach of all constitutional interpreters
except your "Subscriber." If, says he, "the
Fugitive Slave Law can be enforced, do not the
certificates suspend every process that can be
issued?" I answer, they suspend nothing.
Every right, every privilege granted by the Con-

stitution is preserved, and only provision made
that some sufficient evidence shall be given by
decreting the form in which it shall be put.

I am next asked, "If life is worth preserving
where such a law can be enforced," a very honest
expression, I have no doubt, of many a heart,
bleeding almost with the fancied horrors of this
novel legislation, and utterly ignorant that the
terrible blight has been over it from its being
dawn. The only consolation I have to give in
answer to this question is, that it is one of ex-

perience, which every person must answer for
himself. For fifty-seven years, your correspondent,
if he is old enough, has lived under a law,
enforced for many years, differing from this in
the facts specified, only that it offered less protection
in the methods of proof. It required no
"description to be made," even with "con-

scient certainty," no "further evidence," no "ar-

rest by a legal officer, even," allowing the owner
to seize the slave, drag him before a judge of the
district or circuit courts, and upon satisfying
that judge, though by his own affidavit merely,
that the person arrested was a slave, ordering a
certificate for the removal to be granted him.

Your "Subscriber," therefore, is better able than
any one else for him, to decide whether his life
is worth preserving; and if, on the whole, he
shall find that he has deceived himself for a
lifetime, and been wasting his strength on a val-

ueless existence, I need not point out to him the
thousand means in nature, by the aid of which
he may immediately relieve himself of the
burden.

In saying that the slave is delivered a slave,
and must remain a slave until made free by some
other means than the legal exercise of his own
rights, your "Subscriber" only proves the truth
of his declaration, that "he knows nothing of
the laws of Virginia and little of those of other
States." The only reply I have to make is, that
he who undertakes to offer legal interpretations,
without knowing anything of the law he con-

strues, certainly fails to place himself or his
objection in a position of sufficient respectability
and authority to demand a reply. Sec. 1, of
the Virginia statute provides that any person,
conceiving himself unlawfully detained as a slave,
may petition to courts named, or complain to a
Justice for leave to sue for his freedom. Sec. 2,
3 provide the manner in which the rights of
the person so suing shall be protected. Sec. 4
provides that he shall have counsel, and places
the whole power of the State at his command,
to procure "all needful process, services of offi-

cers, and attendance of witnesses. Sec. 5 de-

finies the duties of counsel. Sec. 6 provides for
a trial at the first term. Sec. 7 gives him dam-

ages and costs, if found to be free. I leave this
excellent law, so unexceptionable as a security
to freemen and all claiming to be such, for the
study of your correspondent, in connection with
his profound dictum, that "A person delivered
as a slave must remain so until made free by
some other means than the legal exercise of his
own rights."

Finally, Mr. Editor, having occupied more of
your space than you may think at this late day
the subject demands, I take my leave of you,
and that, hoping that when the time comes
which shall call for our aid in support of the
Constitution and laws of "the goodly land in
which we dwell," we shall be found manfully
doing our duty with patriotic hearts, in the fear
of God.

I am, very respectfully,

Yours, WM. C. PRESCOTT.

For the Herald and Journal.

OBLIGATION TO GOVERNMENT.

Does the doctrine of St. Paul require obedi-

ence to the Fugitive Slave Law?

"Let every soul be subject unto the higher
powers. For there is no power but of God:
the powers that be are ordained of God. Who-

soever therefore resisteth the power resisteth
the ordinance of God: and they that resist shall
receive to themselves damnation. For rulers are
not a terror to good works, but to the evil:
Wilt thou then not be afraid of the power? do
that which is good, and thou shalt have praise
of the same: for he is the minister of God to
them for good. But if thou do that which is
evil, be afraid: for he beareth not the sword in
vain; for he is the minister of God, a revenger
to execute wrath upon him that doeth evil.
Wherefore ye must needs be subject, not only
for wrath but also for conscience sake. For
for this cause pay ye tribute also: for they are
God's ministers attending upon this very thing."
—Romans 13th, 1-6.

It is not difficult for any one to perceive in
this text, a plain recognition of the design,
utility, and utter necessity of civil government.
Government implies law; and whoever admits
the necessity of law acknowledges thereby the
duty of obedience or subjection. The necessity
of civil government arises out of the natural,
social, and commercial relations which exist
between man and man. The social disposition
of men has in all ages brought them together
in communities and nations, whilst their com-

mon safety and general happiness have blended
their individual interests, and thus constituted a
public as well as personal consideration. A sort
of "common stock" is formed out of individual
rights relinquished, and the design of govern-

ment is to reserve, employ, or direct that power
to define and secure to each member of the com-

munity his just rights and privileges. Such a
government may with the strictest propriety be
termed a power; and in the constitution of man's
nature, it was ordained of God. There is an
obvious, a self-evident necessity for civil
government stamped upon the very nature of
humanity; for without it man would never fulfill
the purposes of his being; and hence the just-
ness of the injunction, "Let every soul be sub-

ject to the higher powers." The only sentence difficult of interpretation in
the text quoted at the head of this article is,
"There is no power but of God;" and even this
declaration would be acknowledged as one of the most
simple truths were it not for the peculiar connection in
which it stands; for it is obvious that he who
is the author of all life, is also the author of all
power. But here, the word power seems to be
employed interchangeably with human govern-

ment, and the question which we pause to dis-

cuss is, whether we are required to receive all
civil governments or human laws as ordained of
God; for the declaration is, "There is no power
but of God." Admitting that the word power is
here used synonymously with human govern-

ment, we infer that the apostle's declaration
must be received in a qualified sense; because
it would be impossible to obey the injunction as
it stands literally; for, according to the saying
of Christ himself, it is not possible to serve God
and mammon; neither do we deem it possible
this day, to yield at the same time obedience to
that law of Christ which is written upon our
hearts, and some of the barbarous enactments
which stand as laws upon the statute books of
our own nation. Our conclusion therefore is,
that St. Paul here speaks of all proper or right-
eous government, and that we are not bound,
either by this or any other passage of the in-

spired word, to yield obedience to unrighteous
laws, or the irreligious commands of civil mag-

istrates and rulers. In support of this view we
have at least the example of Peter and John,
who when commanded by their rulers, and
elders, and scribes, and Ananias, the high priest,
and Caiaphas, and John, and Alexander, and
as many as were of the kindred of the high priest,
to speak no more at all, nor teach in the name
of Jesus; answered and said unto them, "Whether
it be right to hearken unto God, judge ye." And notwithstanding the threatening
commands of those rulers, we are informed that
it was "with great power," that the apostles
gave witness of the resurrection of the Lord
Jesus, "and great grace was upon them all."
This view is also supported by the declaration
of Paul himself in the text that, "Rulers are
not a terror to good works, but to the evil;
hence those who are a terror to good works, are
not proper rulers, that is, they are not legally
possessed of authority, and it is no man's duty
to obey them. The foundation of all authorita-

tive government is the will of God, and with
this the constitution of every civil government
must harmonize, else it has no authority and
can justly claim no man's obedience. A govern-

ment has no authority unless he governs accord-

ing to the constitution of the government over
which he has been legally appointed to preside;
but a government which bears all marks of
validity, is a power ordained of God, or having
the sanction of God's approval; and "whoever
therefore resisteth it resisteth the ordinance of
God," and of course they that resist an ordi-

nance of God "shall receive to themselves
damnation." Hence, "ye must needs be sub-

ject, not only for wrath, but also for conscience
sake; that is, our enjoyment of an approving
conscience as well as exemption from the pen-

alties of the law, depends upon our subjection
to all proper and righteous government; because
subjection is duty, and rebellion, in that case,

were sin. It should ever be remembered that
in all civil governments, the sovereign human
power is with the people, and not with the
individual who is styled ruler. This is neces-

sarily the case with all forms of national govern-

ment upon the earth; no matter whether the
principal officer be termed king, calif, sultan,
emperor, or president, he is but a servant of the
people, and receives his right to rule only from
an express act of choice, or at least a tacit con-

sent of a majority of the people governed. Every
individual therefore who participates either in
the formation of a government or in its support,
is accountable just so far as his influence
may extend for the character of that government.

As soon, therefore, as a government or law is
found to be unrighteous, or prejudicial to the
welfare of the nation, it becomes at once the
duty of the people with whom the sovereign
power is lodged, to subject that government or
law to a strict revision, amendment, or whatever
else that may be found expedient to make it
subserve the highest happiness of the people,
and accord with the will of God, which must
ever be the foundation of all legal government.

Vergennes, Vt., Jan. 16. CARLOS.

CHILDREN.

SPARE THE INSECT.

O, turn that little foot aside,
Nor crush beneath its tread,
The smallest insect of the earth,
That looks to God for bread.

If He, who made the universe,
Looks down in kindest love,
To shape an humble thing like this,
From his high throne above—

Why shouldst thou then, in wantonness,
That creature's life destroy;
Or give a pang to any thing
That He has made for joy?

My child, begin in little things
To act the gentle part,
For God will turn his love away
From every cruel heart.

WHY THAT MAN DIED IN JAIL.

"I DID NOT OBEY MY PARENTS."

The jail was a large, gloomy-looking stone
building. The windows were made strong by
crossed bars fastened across them. But the
inside was most gloomy. It was divided into
very small rooms, only five feet wide, and eight
long. Each room had a cross-barred iron door,
with strong bolts and locks, and when the jailer
opened or shut the door, the hinges grated
frigidly on the ear.

In one of the rooms of the jail was a young
man about twenty-eight years old. He had
been found guilty of making and passing bad
money, and the judges said he must go to the
State Prison, and stay there as long as he lived.
But he was so sick that he could not be removed
to the prison.

One day I once he could play in the green
fields, follow by the cool spring, or under the
shady trees around his father's house; or when
he was tired, he could go home and lay his head
upon his mother's knee, and rest himself; or if
he was sick, she would sit by his bed and kindly
nurture him. But now how different! shut up in
a dark, gloomy jail, with no one to care for him,
and all around cursing and swearing, and making
horrid noises. O, he